لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE

# REVIEW

## OF RELIGIONS

*Shahadat 1352—April 1973*

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EDITOR

**M. G. AHMAD**

# The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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بسم اللہ الرحمن الرحیم

نحمدہ و نصلی علی رسولہ الکریم


# The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVIII SHAHADAT, 1352—APRIL, 1973 No. 4


## Invest in the cause of God

## Ahmadies, a promised People

Addressing the community on Friday 17 Aman 1352 A.H. (circa March 17, 1973) at Rabwah, the Commander of the faithful, the Hazrat Khalifa-tul Masih III observed : Allah, the subline says that those who are favoured with heavenly light and grace they will understand that اعلموا انما الحیوۃ الدنیا لعب و لھو the world and its wealth, its comforts and its amenities are all triflesome, a means for diversion which are elusive and lack stability and amount to no more than a short-lived enjoyment. Besides, they divert the attention of man from the goal of his life for which His Lord created him. If against that ان تومنوا و تتقوا you should believe in response to the call of your Creater and start to appreciate the reality and satisfy the demands made on you, seeking the approaches to Divine favour through the minute paths of piety, then whatever is taken from you as an offering will not go in vain. On the contrary اجورکم i.e. Your rewards will

be bestowed on you by Allah the Illustrious by His grace and not on account of any inherent right of yours. This reward shall be given in a shape that has permanence and the merit that you win shall have a lasting and abiding quality. You will be granted surviving goodnees and will inherit true gifts of Allah, the Magnificent, and eternal life.

Allah the Supreme says that what is demanded of you comprises your time, your honour, your comforts, your prestige, your position and your properties. And when a call is made for properties Satan interposes himself and starts seducing man. Beware then that و لیسئلکم و اموالکم that the Real owner who gives the best reward He is not come to wait at your porch as a mendicant, as a beggar to demand of you investment in the Divine cause. Your Lord does not visit your door as an alms-seeker, as a charity-solicitor. He comes to your house as the Independent, the Generous Giver and in the exuberance of His compassion walks over to your gate. He comes to you, He knocks at your door so that He may guide you to the ways that lead to His favour, for, He made men to merit His pleasure and His association. The satan however insinuates that God is short of funds and comes to seek your properties. But God, the Sublime, says He is Independent, Generous and Bountiful and visits men to give them something and not to take part of their goods like a beggar.

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## Bounteous return

Whenever Allah, the Supreme, knocks at our door to demnd of us financial sacrfies for His cause, He simultaneously holds forth the assurance that He will return these to us with manifold increase and in bounteous measure اضعافا مضاعفة Should you place at His feet the passing things of the world which were originally His gifts you will be favoured with eternal bounties in return, besides His approval, and admittance into His paradise. Your recompense and your reward is far greater

both qualitatively and quantatively than that what He receives from you in the shape of goods. And whatever He takes, is in fact originally His grant and not in any way our personal accruement. It is His gift to us by His grace. It is He who makes us through His bounty owners and inheritors of worldly goods and then asks us to refund to Him part of what He had bestowed on us, for, what He favoured us with in this life is transient and perishable and He wants back a moiety of it so that it should become the ground for the abiding and never-ending gifts that are going to be our lot in the next life. He does not then knock at your door as an alms-seeking mendicant whom you might very well tell off, refusing to drop anything in his bowl. He is the Lord and independent and yet in the exuberance of His merciíulness He pays a visit to your door, in your interest, offering to make a true and easy transaction. His offer in fact is "give the transient in return for the abiding. Give the bad coins and artifical stones of this world in return for pure and real gems and diamonds." He says "give", for miserliness is fatal for you.

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## Misers Exposed

Allah the Sublime says يخرجكم اضغانكم The commentators have given it various interpretations. Its once sense is that if you become close-fisted towards the Divine dispensation a variety of your inner repugnance would be exposed. Your niggardliness will bespeak of the malicious feeling your hearts harbour for the devotees and that you are actuated by the spirit of bestiality towards God, His Prophet and the believers and that you refuse to make your contributions because these will satisfy the requirements of some of your brethren and meet the needs of the faith and will be expended by the dedicatees when they will launch forth the holy compaign. This is not only because of niggardliness; it is also due to the feelings of animosity harboured in hearts against God and His Prophet and the devotees of the dispensation and the votaries of the nation of Islam. This miserliness will expose their malice and the spiritual diseases

of their hearts.

It has yet another meaning namely that Allah the Supreme is in fact addressing people of three epochs; the people who feel niggardly at heart being weak of faith, owing to cultural inadequacy, Allah the Magnificant says in these verses that He will create for them a situation that would purge them of miserliness and promote in them feelings of sincere devotion, so that they will keep advancing in self-sacrifice and become favourites of Allah the Illustrious. He has addressed here also those who gave their hands in the hands of the Holy Prophet (peace of Allah and His blessings be on him) and those who lived in the epoch that extended ever 300 years of his early period about which the Holy Prophet (blessing of Allah and His peace be on him) had observed that highly dedicated souls would emerge from among his followers to whom approaches to God's favour and closeness will be widely open and they will be instrumental in diffusing the light of Islam to the ends of the earth. They are addressed here and comforted with the assurance that Allah the Sublime had been pleased to provide for them means of their disciplime and that He will cure them of all the ailments and pathological condition of their hearts and restore them to healthfulness.

## The Great exchange

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Allah the Supreme next says:

ها انتم هؤلآء تدعون لينفقوا فی سبيل الله

Listen! You are a people who are called upon to spend in the ways that lead to the pleasure of Allah the Glorious. You are invited to give transitory things in exchange for abiding goods, you are required to set aside and deposit a part of your wealth for the propagation of the Quran and of Islam and for the consolidation of the ordinances of Islam and for diffusing the directives of Islam, in the treasury of the Divine dispensation but there are among you some who are niggardly in investing

in the cause of Allah the Supreme, though in worldly fun and diversions which result in making man oblivious of his duties to God the Overload, they are no longer close-fisted and on the contrary, are very bold in incurring heavy expenditure and so lavishy on occasions like wedding and customs attendant on the ceremony and purposeless ceremonials that leaves one gaping in wonder at the folly of such bewildering extravagance far beyond one's means, thus running into great difficulties. But when they are invited to sacrifice their goods for the glory of Islam, they plead heavy commitments like the education of their children and maintenance of their kith and kin. But these considerations don't weigh with them when they are incurring extravagant expenditure in celeberating their social ceremonies and in indulgence in worldly diversions. Allah the Subline says من يبخل فانما يبخل عن نفسه (One who is niggardly is indeed niggardly only to his ownself.)

In other words 'You are free. Religion has not placed you under any duress. Do therefore what you please. But remember من ينجل فانما ينجل عن نفسه (One who is niggardly is niggardly only to his ownself).

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This is a fact that whoso is niggardly in respect of investment in the cause of Allah he hurts only himself, for such investment would benefit only him. If he is liberally investing in the cause its credit will not go to any other person. If a fellow is miserly he will reap the deficiencies that he has brought on himself and none other than him will suffer in this respect. Through niggardliness one forfeits merit and puts his own soul to hardship. No one else benefits nor is any one else hurt. One involves only himself in danger.

Next, Allah the Sublime says 'He is independent while men are destitute.'' God the Supreme does not covet the property of any one. He is eternally independent. He was independent when He created the sun so that men may enjoy the benefit of its light. The creation of the sun was of no person-

al value to Him. If He had not created it He would have not run into any personal loss. But your destitution is at every state holding you down in dependance on your Creator. When therefore your Independent, your Over-generous, your Munificient, your Forgining Lord comes to your door to ask for your contribution, He has your benefit before His view. He has not to gain any thing personally thereby. But if you answer not the call and get not ready to do your part and fail to discharge your obligations, you only hurt yourselves and no one else. And

ان تتولوا يستبدل قوماً غيركم

if you turn away from taking to piety and faith and fail to invest in the cause of Allah, He will still back up Islam and create means for its support in this world of material means and if you are niggardly He will raise a people whose heart will not suffer from miserliness and they will sacrifice their properties for God and His Prophet and His religion on such a scale and in such a manner as would turn a whole world agape in wonder.

## A prophecy

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This part of the verse carries a prophecy which has found fullfilmənt in a magnificent shape. As I have just observed this verse addresses itself to three epochs. The early 300 years about which Allah the Subline observed that majority of the people will not behave with a miserly attitude towards faith. Next is the interim period of 1000 years when there will be the miserly as well as the generous, the seekers of Divine favour and also the aliens from God, the majority having slipped down the eminence, with Islam passing through a stage of decadence. Thirdly, it carries the prophecy about the age of the Promised Messiah (peace and grace be with him). It is hinted here that when at the end of the period of decline with the majority of Muslims envading investment in the way of God the Supreme, when they will be then answering the description تتولوا (turning back), Allah the Sublime will raise another party that will not be

like them i.e. unlike the evaders they (the Ahmadiyya community) will, after spending in the way of God, feel that they had not offered aught to their Lord. There will thus be a total contrast between the character and the mentality of the two parties. The Rooh-ul-Bayan Commentary work says that when this verse was revealed some companions asked the Holy Prophet (peace and blessings of Allah be on him) to identify the people it referred to. Salman Farsi was then standing by the Holy Prophet (blessings and peace of Allah be on him), pointing to him the Holy Prophet said "his people".

**Eng. A. G. Soofi**

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# The Promised Messiah—a Life Sketch

*(By Nur-ud-Din Muneer, M.A. Naib Vakil-ut-Tabshir, Tasnif).*

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and the Founder of the Ahmadiyya Movement in Islam was born on the 13th of February 1835 at Qadian, a village 70 miles north-east of Lahore which was founded by his ancestors soon after Babar had conquered India.

Popularly known as belonging to a Mughal family, he was a Persian by descent. His ancestor, Mirza Hadi Beg who migrated to India from Samarkand (Sogdiana) came of Haji Barlas, an uncle of Amir Timur. The ancestors of Haji Barlas and those of Amir Timur were descended from Aromji Barlas, the common patriarch of the Barlas Iranian tribe.

The descendants of Amir Timur who ruled India and those of Haji Barlas who followed them to this country are commonly known as Mughals.

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The Holy Founder of the movement also under the weight of this long established traditional family belief professed himself as such in his early writings. (Kitab al-Barriyya p. 262-295). But he claimed a Persian descent also on the strength of revelations which he had received from God to this effect. (Kitab al-Barriyya p. 134, footnote). In his subsequent writings, however, he repudiated it and firmly asserted that his family had a Persian origin and that it was not known why it came to be regarded as Mughal. (Haqiqat al-Wahi, p. 77-78).

The recent research in these matters has now shown that Timur belonged to an Iranian tribe, Barlas by name, and that he was not a Mughal.

The reason why the family came to be known as Mughal

may lie in the fact that the Mughal emperor contemporary to Timur gave him his daughter in marriage. Similarly a progenitor of Timur, Kachar by name was also married to a Mughal princess, the grand daughter of Chengiz Khan. Kachar was his favourite and also that of his son Chughtai Khan. On the death of Chughtai Khan, Kachar, who was his son-in-law, succeeded the Mughal throne. He was the first in his tribe to embrace Islam.

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It might be due to this close affinity between Chengiz Khan and the forefathers of the Founder of the Ahmadiyya Movement and marriages with Mughal princesses that the family was attributed a Mughal descent. The Founder of the Movement, however, on the basis of Divine revelations firmly believed himself to be a Persian and subsequent research has testified to it.

The place where Mirza Hadi Beg encamped came later on to be called Qadian and is now a flourishing town. He was welcomed by the Imperial court at Delhi and assigned the administration of a large territory around his settlement.

The family continued to enjoy favour at the Court and Mirza Faiz Mohammad one of the ancestors of the Founder of the Movement was commissioned to command 7000 men. When the Mughal rule declined, the family estate assumed a quasi-independent position. But its fortunes dwindled during the Sikh domination over the Punjab and at one time was reduced to its lowest ebb. However, when Maharaja Ranjit Singh came into power he partially rehabilitated the family and restored to it a small portion of its estate. But when in 1849 the British came into ascendancy the family estate was again confiscated and all its privileges forefeited, except proprietary rights over Qadian and a few villages around it.

At the time of British takeover the Founder of the Movement was about fourteen years old and had noticed very well the impact which it had made on his father, Mirza Ghulam

Murtaza. He says in his autobiographical memoirs that this reverse in the fortunes of the family had completely overwhelmed his father and filled him with despair and despondency. His father had spent large sums of money in litigation to recover his lands but to no avail. Consequently he felt disgusted with himself for wasting his precious life in worldly pursuits and not turning to God instead.

The Holy Founder of the Movement took this lesson to heart and from his early youth was inclined more to the hereafter than to this world. He loved seclusion; he loved the Holy Quran and the mosque. He would remain absorbed for hours in the Holy Book and passed most of his time in the mosque offering prayers and supplicating to Allah for the grant of a true understanding of the Holy Quran.

Observing his retreating nature his father grew very apprehensive about him. He thought that if his son would not take interest in the management of lands or secure some good Government job he would be unable to provide for himself in future. Out of these considerations he would often urge his son to take up either of the two occupations.

But both these things were not to his liking. However out of regard for his father's wishes he occupied himself first with the management of family estate and often visited Batala for litigation.

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Sometime later he got a Government job at Sialkot which he performed very diligetly. But his heart was not in this work and here he utilized his spare time in his studies or in discussions with Christian Missionaries about Islam and Christianity. Those who came in contact with him admired him very much for his sincerity, his singular scholarship and his moral excellence.

After a four years stay at Sialkot he gave up his job in 1868 and came back to Qadian. Here once again, to please his father, he occupied himself with the management of family lands.

But true to the compulsions of his nature he remained engrossed in the Holy Quran, the Traditions of the Holy Prophet (peace and blessings of God be upon him) and books on mysticism. This period was specially marked by his devotion to prayers and fasting and under a Divine inspiration he observed supererogatory fasts for a continuing period of 8 to 9 months, which largely added to his spiritual experience.

Then one day in 1876 when God revealed to him that his father would pass away in the evening, he felt very much concerned, for upto that time he had depended wholly on his father. But in another communication God consoled him immediately and assured him of continued sustenance.

On the death of his father a new era dawned upon him. Now he made his debut in public and defended Islam more vehemently. Islam was at this juncture a target of foul attacks from various quarters. The Christian Missions were out to destroy it and the British Government co-operated with them. The spread of western ideas was also in a subtle way alienating the people from religion and promoting among them atheism and materialism. Two Hindu sects had also arisen at this time. One of them, the militant Aaya Samaj treated Islam most aggressively and painted its Holy Founder in such dark colours as would horrify even the most depraved savages; the other, Brahmo Samaj stood ostensibly for peace and amity among followers of all religions but in reality was striving to cut at their very roots by its rejection of the phenomenon of revelation. It meant a denunciation of all the prophets, for the Samaj claimed that whatever the prophets had given to mankind was a product of their own imagination, and not bestowed upon them by any exterior source.

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The Holy Founder of the Movement perceiving the danger posed to Islam by its enemies came forward to meet it. In the four parts of his "Barahin-i-Ahmadiyya" which he wrote during

1880-1884 he upheld the truth of Islam with cogent arguments and offered a prize of ten thousand rupees to anyone who would disprove them. The challenge stands to this day unanswered.

The book deals with the fundamental questions of the existence of God, His attributes and their relation to man's, moral and spiritual advancement; the phenomenon of revelation and its need for the salvation of mankind; the excellence of the Holy Quran as compared with the Scriptures of other religions. It answers the objections raised against Islam by materialists and by the exponents of other Faiths

It also contains the revelations which God Almighty had so far vouchsafed to the Founder. Some of them proclaim him as a Reformer, a Restorer of Faith, a Warner and a Prophet. Some others promise through him a resurgence of Islam and its dominance over all other religions. Many of them comprise prophecies, some of which still await fulfilment but some others have already been fulfilled and so testify to his truth and to the truth of the Holy Prophet (peace and blessings of God be upon him), for, whatever he claimed he did not do it on his own but absolutely in the name of his Master, professing himself to be his most humble follower.

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The book was easily acclaimed as an "Unprecedented defence of Islam, a masterpiece whose example could not be produced in the past history of Islam". The author was also acknowledged as the most successful champion of Islam and profusely praised for his piety.

In 1882 he received the revelatiou commissioning him as Reformer of this age and entrusting to himself the grand task of reviving and re-establishing Islam. He announced his Mission widely in the whole world and called upon leaders of all religions for clarification of whatever doubts they had about the truth of Islam. A notice to the same effect was also appended to the fourth part of the "Barahin-i-Ahmadiyya".

He now intensified his efforts in proclaiming the truth of Islam. His writings gained momentum and in defence of Islam he had many debates with its opponents. Then at the end of the year 1888 he received another revelation directing him to launch a New Movement in Islam and to enrol for it such people as would re-shape their lives and pledge to keep Islam above their worldly interests.

In pursuance of it he published a public notice on the 12th January 1889 in which he called upon his adherents to come forward and give him the pledge formally. The first ever *baiat* (oath of allegiance) was administered by him at Ludhiana in March 1889. On that auspicious day the Ahmadiyya Movement in Islam was born. The first batch of people who made the pledge on this occasion consisted of forty men, known for their devotion and piety. The first to make the pledge was Hazrat Maulvi Nur-ud-Din, a reputed commentator of the Holy Quran and a renowned scholar, who was subsequently elected as the first successor of the Founder on his demise in 1908.

At the end of 1891 God revealed to him that Jesus, son of Mary whom both Christians and Muslims believed to be still alive in heaven had never ascended to it and had in fact died on this very earth; that the common belief about his coming down again from the sky was utterly wrong. The revelation further said that the Divine promise about Messiah's second advent was fulfilled in his own person and that the Founder himself was the Promised Messiah.

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He came out with this announcement in 1891 and expounded it in his three books, entitled Fateh Islam (Victory of Islam)* Taudhih Maram (Objectives Explained)* and Izalai Auham (Removal of Doubts).

The announcement was very timely for the signs concerning the Messiah's second advent foretold in the Christian and the

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English translation is now available from Vakiluttabshir, Tahrik-i-Jadid, Rabwah, Pakistan.

Muslim Scriptures had all come to pass and both the people were awaiting his appearance eagerly. But a claimant to Divine Commission has seldom been honoured by his people and so was the case with the Promised Messiah. The people rose against him with one voice and opposed him tooth and nail.

Muslim *Ulema* took the lead. Disowning him and branding him a Kafir (infidel), they subjected him to their foulest vituperations and left no stone unturned in rousing the people against him, while the Promised Messiah had lived among them for long and they had all acclaimed him as a holy person and their saviour.

But they forgot all about it and even ignored the fact that the Holy Quran did not side with them. For, it holds a man of God true in his claim to a Divine Commission if his truthfulness has been upheld by his compatriots before he makes such a claim (vide Quran chapter Yunus V. 17). Hindus and Christians also joined them in their bid to vilify the Promised Messiah.

The Promised Messiah was not perturbed by this storm of opposition. However to save ignorant people from being led astray by this hostile propaganda of Ulema he clarified his position again in his book, Izala-i-Auham (Doubts Removed). He emphasized that there was not a single verse in the Holy Quran to substantiate their belief in the physical ascension of Jesus Christ and stressed that it was purely a concoction and a borrowing from Christian sources.

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He further warned them that the belief which they held about the coming of a bloody Mahdi to spread Islam at the point of sword was also utterly false. It was a distortion of the metaphors which the Holy Prophet had used for the Mahdi promised in his Traditions. He claimed that he himself was both the Promised Messiah and the Promised Mahdi and that Islam would now prevail not by the sword but through the arguments which he had advanced about its truth.

Muslim Ulema, Christian Missionaries, and Hindu Samaj concertedly strove to arrest the growth of his Movement and to destroy his cause. His followers were intimidated, excommunicated and life was made very hard for them. Wives were forcibly separated from their husbands and many Ahmadies were murdered and stoned to death. He was himself drawn into litigations aud falsely charged with heinous crimes. But his enemies' machinations came to nothing.

God Almighty was with him. He revealed to him that he had been raised in the garb of all the bygone prophets and made him announce that he was Messiah and Mahdi for Christians and Muslims, Krishna for Hindus, Buddha for Buddhists and a counterpart of all the previous prophets ; a Redeemer for the whole humanity.

God Almighty assured him of his final victory and gave the glad tidings of the whole world entering the fold of Islam through his Movement.

His Message and Mission can be briefly stated to be the revival of Islam and its re-establishment. He came solely to reseat the Prophet Muhammad (peace and the blessings of God be upon him) on the highest pedestal of glory which is his due. He has repeatedly stressed that he was only a follower, a servant of the Holy Prophet Muhammad (peace and the blessings of God be upon him) and that with whatever Divine Commission he had been honoured, call it Messiahship, Mahdiship, subordinate Prophethood, all that was just a reward for his humble submission to the Holy Prophet.

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In illustration of his message and mission two passages from his writings are reproduced below so that the readers may draw their own conclusions. He says :

> "The Holy Prophet (on him be peace and blessings of God) is Khatam al-Nabiyyin and the Holy Quran is Khatam al-Kutub. No other Kalima (creed) and no other

Namaz (prayer) is now possible. Whatever he did, or whatever is laid down in the Holy Quran is final. No salvation lies now outside these. He who chooses to depart chooses hell. This is our Faith and our belief."

(Malfoozat Vol. 8, p. 252)

"My belief is that to deviate in the slightest degree from the teachings of the Holy Prophet (on him be peace and the blessings of God) is to fall into unbelief".

(Malfuzat Vol. 8, p. 30 )

He breathed his last on the 26th May, 1908 and since then the Jamaat raised by him is carrying on his work under the guidance and direction of his successors. His first successor (Khalifa) was Hazrat Hakim Maulvi Nur-ud-Din, on whose death on the 14th March, 1914, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad was selected his second Khalifa. He was also the Muslih Mauood (the Promised Reformer).

In his person was fulfilled a prophecy of the Promised Messiah, announcing the birth of an exalted son to him, who would manifest the glory of the Holy Quran and take Islam to the ends of the earth. For 52 years he led and guided the Movement from strength to strength and by his indefatigable prayers and labours raised it to the position it now holds. He died on the 8th November 1965 and since then Hazrat Hafiz Mirza Nasir Ahmad is the Third Khalifa and Head of the Movement.

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# In the Company of the Promised Messiah

(XV)

*(By Chaudhri Ali Muhammad B.A., B.T.)*

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## The year 1899

The first compilation by the Promised Messiah that saw the light of day in 1899 was the حقیقت المہدی or 'the True Nature of the Al-Mahdi.' Maulvi Muhammad Hussain of Batala, the arch-enemy of the Promised Messiah (peace be on him) filed a criminal case against the Promised Messiah with a view to show that the Mirza Sahib was likely to prove more dangerous to the British Government than even the Mahdi of Sudan. Maulvi Muhammad Hussein was a staunch advocate of the Ahl-i-Hadith or the Wahabi sect of the Muslims of India and as such believed in the advent of a bloody Mahdi who would unsheath his sword and slay all infiddels refusing to join the fold of Islam and that the Mahdi would distribute the spoils of war among his followers with lavish extravagace. On the contrary the Promised Messiah (peace be on him) believed in a peaceful Mahdi who would prove the superiority of Islam over all other religions by strong convincing signs. Again, Maulvi Muhammad Hussain believed in Jehd or a holy war against disbelievers while the Promised Messiah believed that the pen and not the sword was a far better weapon to be used in the defence of Islam, for, Islam was the religion of peace and not the religion of the sword. The Haqiqat-ul-Mahdi contains a poster in Arabic and Persian bearing on the nature of Jehad in Islam. The Promised Messiah demanded of his antagonist to write a similar poster in Arabic on the doctrine of Jehad if he was sincere in his views as he claimed to be. But there was no response from

the other side except vituperation and vilification.

## Maulvi Abdul Karim's letters in Al-Hakam.

Mauivi Abdul Karim of Sialkot, a devoted follower of the Promised Messiah (peace be on him) who had drunk deep at his holy Master's fountain started a series of letters to his friends in the columns of Al-Hakam. These letters may be compared to the epistles of the disciples of Jesus Christ. What the devoted disciple saw and felt, he truly and ardently desired to share with his friends outside Qadian. This series of letters continued to be published in the columns of Al-Hakam till 1905 when the Maulvi Sahib died of a fatal disease.

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## Birth of Mirza Mubarak Ahmad

The Promised Messiah (peace on him) had been blessed with three sons from his second wife Hazrat Nusrat Jahan Begum, mother of the Faithful. On June 14, 1899, he was blessed with a fourth son who was named Mubarak Ahmad. The *aqiqa* (birth rite) was fixed for Sunday the 25th of June, 1899. Guests from outside were invited to attend. Mian Nabi Bakhsh of Batala was made responsible for making all the necessary arrangements. But during the night a storm arose followed by a heavydown-pour. All arrangements for the function were disrupted. Munshi Nabi Bakhsh was very much upset. The Promised Messiah suddenly remembered a vision of his which he had in 1883, 16 years back, that the aqiqa ceremony of a son of his was to be performed on Monday. The ceremony was accordingly performed on the following day which was Monday. The vision thus came to be true after the lapse of 16 years.

## First Photograph of the Promised Messiah

The Promised Messiah did not like to be photographed. He says, "I am very much averse to anyone taking my photograph, keeping it with him or publishing it. I never allowed anybody to do so. I hate idol-worship or the love of pictures. But I have seen that the people of Europe prefer first of all to

see the photo of the author before perusing his book. For the science of physiognomy has considerably developed in European countries so much so that by merely looking at the photo they can tell you whether the claimant is true or false". (Barahin-i-Ahmadiyya part V. pp.193-94).

In due course of time circumstances rose when the Promised Messiah allowed the photographer to take two group photos and one full size photo of his.

The first ever photo of the Promised Messiah to be published for public gaze was the one which appeared on page 423 of the Review of Religions of 1902. When it reached some Western physiognomists through the pages of the Review of Religions, they declared that the claimant could not be untrue. The Promised Messiah (peace be on him) was opposed to the publication of his photo for any reason other than propagation of Islam. Sheikh Habib-ur-Rahman of Hajipura (Kapurthala State) purchased a photo of the Promised Messiah and got it properly framed to be hung up in his room. He came to Qadian and had the audience of the Promised Messiah. During the course of his talk he told his spiritual Master that he had purchased a photo of his to be hung up in his room. The Promised Messiah remarked that he never meant that his photos should be purchased and kept in houses and that the sole aim of his photo was that it should reach the Europeans. Sh. Habib-ur-Rahman enquired of him what he should do with it. "Put it into a box", said the Promised Messiah, "so that people may not see it".

## The Tohfa-i-Qaisaria

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On the occasion of the Diamond Jublee of Queen Victoria in 1897 the Promised Messiah (peace be on him) wrote a book, the تحفۂ قیصریہ (A Gift to the Empress) calling upon Her Majesty to accept Islam as the true guidance for mankind. It was duly despatched through the proper channel to the Queen, but no acknowledgement was ever received. After

waiting for two years the Promised Messiah wrote another pamphlet, the Satara-i-Qaisra, bearing on the beauties of Islam. It was published on August 24, 1899. Whether the two pamphlets actually reached the Queen or not, is not certain but the Promised Messiah (peace be on him) did not fail to carry the Message of Islam to the greatest potentate of the time. The two phamphlets deal with the same subject but are different as regards presentation. The reader will be well-advised to study both the pamphlets simultaneously for proper appreciation of the matter.

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**مسیح ہندوستان میں (Jesus in India)**

The book was compiled in April, 1899 and published in November, 1908. If consists of four chapters dealing out strong convincing arguments from the Bible, the Holy Quran and the Traditions of the Holy Prophet of Islam that Jesus Christ was taken down alive from the Cross and that his wounds were healed by the application of the Marham-i-Isa or the ointment which was prepared for the purpose and that he finally came to India to preach his gospel to the ten lost tribes of the Israelites settled in this part of the continent. At this stage the Promised Messiah (peace be on him) sent Khalifa Noor Din of Jammu, one of his trusted companions to collect more material concerning the tomb of Jesus Christ in Srinagar. The Khalifa Sahib during the course of his four months stay in Srinagar succeeded in getting a sketch-map of the tomb and collected ample evidence to show that the tomb belonged to a foreigner who was known as a prince-prophet, Yus Asif by name.

In this connection the Promised Messiah (peace be on him) intended to send a deputation to Nisibin, the ruler of which had sent an invitation to Jesus Christ to visit his capital and stay there for the rest of his life. Jesus had accepted the invitation, went to Nasibin and stayed for some time there. From there he proceeded to Persia, Afghanistan and India and

finally settled in Srinagar, Kashmir where he died at the age of 120. A deputation headed by Mirza Khuda Bakhsh of Jhang, with Maulvi Qutbud Din of Baddomalhi, Sialkot district, and Mian Khair-ud-Din of Sekhwan as members, was duly organised but for some reasons the proposal did not materialize.

## New entrants during the year 1899.

1. Seth Sheikh Hasan of Yadgir, Deccan.
2. Chaudhri Fateh Muhammad Sayal.
3. Dr. Hashmat Ullah of Patiala.

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## Seth Sh. Hasan of Yadgir, Deccan.

Sheikh Hasan, son of Sh. Abdul Latif, was born in 1835 or 36 at Yadgir in the Nizam's dominions. The family claimed Arab descent and had settled in the Deccan as traders. Hasan's education was neglected for want of financial means. But he was a diligent worker and a shrewd businessman. He started from scratch but rose to be a millionare. He did not forget the pangs of poverty he had suffered in his early life. He started as a *bidi* merchant with a capital of two rupees, purchased tobacco for a rupee and the bidi dried leaves for a rupee. His business prospered and he became a big *bidi* merchant of Yadgir. As many as 4,000 men daily worked in his factory. He had business concerns in Bombay, Madras, Bengal and the Deccan.

## Introduction to Ahmadiyyat

Sh. Hasan was introduced to the Ahmadiyya Movement through the good offices of Maulvi Muhammad Saeed of Hyderabad who was a zealous missionary of Islam and the Ahmadiyyat movement in the Deccan. Seth Hasan visited Qadian for the first time about the year 1899 with a number of Hyderabadi friends. As rice formed their staple diet, the Promised Messiah (peace be on him) took special care to see that rice dishes were particularly served to the guests. Seth Hasan visited Qadian thrice during the life-time of the Promised Messiah (peace be on him). Every time he came he enjoyed the blessed company of the Promised

Messiah to his heart's content. He looked long and often at his blessed face and went into raptures.

After his admission to the Ahmadiyya Movement Seth Hasan underwent a marked trnnsformation. He regularly performed his five daily prayers. Besides, he said his Tahajjud prayer in the latter part of the night. He also took his lessons in the Holy Quran which he was enabled to recite in due course of time. On the spiritual plane he advanced rapidly, he saw dreams and visions which invariably came true. He opened schools in Yadgir for boys and girls. He set up a library, a mosque and an Ahmadiyya hall in his native town and sent up a number of boys to Qadian for religious education. He contributed a large sum of money for the translation of the Holy Quran into foreign languages. He went to Meeca to perform the Haj pilgrimage in 1945. And he proceeded to Medina and took up his abode in the vicinity of the Holy Sepulchre and the Holy Mosque of the Prophet (peace and blessings of Allah be on him). After a brief illness of thirteen days he expired on December 17, 1945 and was buried in the Jannat-ul-Baqih close behind the tomb of Hazrat Usman, the third Caliph of Islam. May his soul ever rest in peace in the heavens.

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## Chaudhri Fateh Muhammad Sayal

Ch. Fateh Muhammad Sayal, son of Chaudhri Nizam-ud-Din, was born in 1887 at Jaura Kalan, a village in Qasoor Tehsil, Lahore District. Ch. Nizam Din visited Qadian in 1899 accompanied by his son Fateh Muhammad, a boy of 12, who pledged his allegiance to the Promised Messiah (peace be on him). Fateh Muhammad passed his Entrance (Matriculation) Examination in 1905. He grew to be an upright, diligent and sincere youth and soon rose in the estimation of his spiritual Master (peace be on him.) He graduated from Goverment college, Lahore, and got his degree of Master of Arts (Arabic) from Aligarh. In 1907 the Promised Messiah asked the young men of the community to offer their services for the propagation of Islam. Ch. Fateh Muhammad

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responded to the call. The Promised Messiah was pleased to accept his offer. Hazrat Maulvi Noor-ud-Din gave the hand of his grand-daughter in marriage to Fateh Muhammad, Fateh Muhammad had a stout heart and sound brain. His long range plans always stood the test of time. Being a devoted follower of the Promised Messiah, he had caught the spark of the love of Islam and its propagation which he diligently kept up till the last breath of his life. Hazrat Khalifa-tul-Massiah I sent him to England to assist Khwaja Kamal-ud-Din of Lahore as the missionary of Islam to the West. Mr. Fateh Muhammad worked for some time with the Khwaja Sahib but in 1913 he parted company with him and came down to London where he started a mission of his own. He worked as a pioneer Ahmadiyya Missionary from 1913 to 1916 and again from 1919 to 1921 when he purchased a piece of land in Putney for the construction of the first mosque in London. Mr. Fateh Muhammad had the honour of accompanying the Khalifa-tul Messiah II to England where he laid the foundation-stone of the First London mosque in 1924. On return to Qadian Mr. Fateh Muhammad was put incharge of the Dawat-o-Tabligh (propaganda) department of the Sadr Anjuman Ahmadiyya Qadian. In 1924, the Arya Samaj of India launched, on a gigantic scale, a campaign called the *Shudhi* movement to convert the Muslim Malkana Rajputs of the U.P. to Hinduism. It was a carefully thought out plan, and lavishly-financed and ably managed by staunch Arya Samajists of the calibre of Mahasha Shardhanand and others. It had the all-out support of the Hindu community. The Muslims of nothern India were ill-equipped to cope with the situation. The Muslim Ulema were no match for the wily and experienced organisers of the Shudhi Movement. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Imam of the Ahmadiyya community took up the cudgels against the Arya Samajists. He deputed Ch. Fateh Muhammad to organise the counter-movement against Shudhi. Mr. Fateh Muhamman took up his head-quarters at Agra (U.P.) and sent Ahmadiyya Muslim missionaries to

every district of the province. Ahmadiyya missionaries contested the field against Hindus and reclaimed all the misled Malkana Rajputs to Islam.

On return from Agra, Ch. Fateh Muhammad was appointed Chief Secretary to Hazrat Khalifa-tul Masih II till he retired in 1954. But he could not remain idle and was entrusted with the office of the Propaganda secretary which post he held till he breathed his last on Febuary 25, 1960.

Ch. Fateh Muhammad was a man of simple habits, straight forward in his dealings and a great friend and benefactor of the peasantry.

Dr. Hashmatullah of Patiala

Hashmatullah was born on January 1, 1887. He was introduced to the Ahmadiyya movement through the agency of Maulvi Abdul Qadir of Ludhiana who was privileged by the Promised Messiah to intiate people, on his behalf, into the movement. Young Hashmatullah tendered his written allegiance to the Promised Messiah in 1902., and met him at Qadian for the first time in 1905.

After passing his Matriculation Examination, Hashmatullah joined the medical school Lahore. Later he got an employment in the State but his love of the Khalifatul Masih II attracted him to Qadian in 1919. Ever since he served his spiritul Master and the Ahmadiyya community of Qadian till his retirement in 1954. He did not long survive his holy Master who had expired on Nov. 8, 1965. Doctor Hashmatullah died a year later. May the soul of this devotee rest in everlasting peace !

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# MOON IN THE EAST

**(A short biography of the late Khalifa-tul Masih II)**

*(By N. R. A. G. Soofi)*

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## Maulana Abul'Ata

The Khalifatul Masih's choice now fell upon Maulana Abul Ata who took over from Maulana Shams. Maulana Abul Ata, fluent speaker in Arabic, a gifted writer and an aggressive orator took to the field against all adversaries, the Christian missionaries and Muslim bigots and won public victories in many polemic-battles.

The building of the Kababir Mosque was completed under his supervision with local Ahmadies eagerly helping both with material aid and manual work. The school at Kababir started by Maulana Shams was organized as a regular institution. It was staffed by Maulana Abul Ata, Sheikh Muhammad Salim Al-Rabbani, Sheikh Abu Hussain Mustafa al-ahmvi, Sayyed Munir-ul-Husni and Alhaj Abdulla-al-Iraqi.

Maulana Abul Ata started the first Ahmadiyya Press in Kababir and a quarterly Al-Bushra which proved an effective means of projecting the Ahmadiyya viewpoint and Ahmadiyya interpretation of Islam to the Arab World.

His lecture tours covered Cairo Rassulbir, Damiyath and Alexandria in Egypt.

Two new centres were established in Umul Fahm and Ara. Maulana Abul Ata published valuable literature that was read with deep interest in scholarly Arab circles.

## Maulvi Muhammad Salim

Maulvi Muhammad Salim took over from Maulana Abul Ata in 1936. It was a critical time as the law and order situation deteriorated due to Jew-Arab riots blasting public life for over

a period of six months. Maulvi Muhmmad Salim continued normal activity at high level and spared no means in consolidating the gains made through the efforts of earlier missionaries. He toured the whole of Palestine, Jordan and Egypt and had successful dialogues with Christian missionaries and with Muslim divines and won many converts. Maulvi Muhammad Salim also published Al-Istafta, a publication of the Promised Messiah.

## Chaudhri Muhammad Sharif

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Maulvi Muhammad Salim returned to the center in March 1938. In September of the same year Chaudhri Muhammad Sharif was appointed by the Khalifa-tul Masih as Missionary Incharge of Palestine and neighbouring Arab lands. The new missionary went abroad as a youngman and returned home in his middle age after a period of 18 years. During this time he had to face may critical situations involving threats to his life. Jew-Arab conflict had wrecked peace and the hope of a settlement was growing dim day by day and the prospect of a spiritual revolution elusive and distant. With the United Nations resolution of November 1947 partitioning Palestine the armed Jewish-Arab confrontation became intensified and hell was let loose when the State of Israil was baptized on May 14, 1948. Thousands of Arabs were massacred and hundreds of thousands had to run across the border to save their lives. Haifa and Kababir were out off from the world. Many Ahmadi communities were forced to seek shelter across the frontier.

In the meantime, Khalifa-tul Masih re-inforced the Middel East Ahmadiyya Mission with two new missionaries. Sheikh Nur Ahmad and Maulvi Rashid Ahmad Chughtai. The former after a few months stay in Palestine was ordered to revive Ahmadiyya mission in Syria. With the active co-operation of Syed Munir-ul Husni he succeeded in rehabilitating the Palestine refugees in general and the Ahmadi refugees in particular. Sheikh Nur Ahmad activitated the mission with commendable zeal and communicated the message of the Promised Messiah to

a cross section of the poplation, to the Press, as well as the elite. Maulvi Rashid Ahmad Chughtai ably assisted Chaudhri Muhammad Sharif for about a year in Palestine and when the internal situation became crucial the Missionary Incharge sent him to Jordan to establish a new mission there so that in the event of Palestine mission becoming a casualty of turmoil an alternate center in the Middle East could serve as the new base of operations. He succeeded in opening a new center in Jordan and later worked for some time in Damascus. Then after establishing a center in Lebanon he returned to Qadian in December 1957.

The Khalifatul Masih II gave unstinted praise to Chaudhri Muhammad Sharif for his fore-sight in providing for an alternate mission in Jordan. He had thought on the same line as had the Khalifa-tul Masih II in 1947 when India was torn with conflict and East Puujab suffered at the hands of Indians as did the Arab population under the heels of Jews and he had planned an alternate base in Pakistan. He also appreciated very much the services of Sheikh Nur Ahmad and Sayyed Mnnirul-Husni for the fruitful energetic joint efforts they had put in re-activating the Ahmadiyya mission in Syria.

Chaudhri Muhammad Sharif patiently awaited developments in Palestine and would not think of giving up the mission at a time when his life was in hourly danger. He succeeded in saving the mission, was also able to save the Press which he re-established. He also re-started Al-bushra quarterly. The premises of the printing press were rebuilt and the Ahmadiyya library was also housed in a concrete building. The school gained new life and developled into a big educational center.

Chaudhri Muhammad Sharif published over half a dozen works of the Promised Messiah, four books of the Khalifatul-Messiah II and quite a few works of his own in addition to numerous tracts and brochures.

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## Ahmadies Declared Muslims

The Haifa Islamic Law court refused to open its session to Ahmadi

couples seeking marriage on the ground that Ahmadies were according to it outside the pale of Islam. Chaudhri Muhammad Sharif fought the issue and after a hard battle won the point. The supreme body of Islamic affairs in Jerusalem, reversed the law court's decision and ruled that Ahmadies were a Muslim sect.

Chaudhri Sharif invited the patriarchs of Antioch and Palestine and Syria to a polemics—battle on the issues outstanding between Islam and Christianity. His challenge received prominent notice in the Press of Iraq, Lebanon, Syria and Egypt but revoked no response from the Christian clerics.

Chaudhri Muhammad Sharif also invited Shauki Effendi, the Bahai leader for an exchange of views. The Effandi did not rise to the occasion.

Chaudhri Muhammad Sharif toured Egypt, Syria, Jordan, Lebanon and Iraq and sowed the seed of Ahmadiyya movement in many scattered areas of the region. The existing communities gained new vigor and new members and new centres sprang up in Sudan, Abbysinia, Aden, Kuwait, Bahrein and the Northern tip of Africa.

Dr. Nazir Ahmad, an honorary volunteer-missionary, also did useful spade-work in Abbysinia where small communities are to be found in Addis Ababa, Hararr, Abatafari, Shar Shar, Dari-dera, and Josma.

In the end of 1955 Chaudhri Muhammad Sharif returned to Rabwah and was succeeded in his office by Maulvi Jalalud-Din Qamar.

## Reactions in Arab Circles

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The Ahmadiyya mission activity in the West, in Africa, and in the Middle East represented a world-wide campaign that was forging ahead successfully on all fronts and its magnificient achievements could not but impress the Arab World. *Al-tamaddan-i-Islam* of Damascus wrote : of all the sects of Islam, the Qadian sect is the only living and alert sect. Its numerical

strength hardly exceeds a hundred thousand but when one sees their expanding missions, Mosques and Schools in Europe and the East one knows truthfully which is truly and sincerely Muslim and which hypocritical."

*Al-Irfan* of Lebanon commented :

"We rate high the effort that the Ahmadiyya Community is making for the propagation and projection of Islam and we believe it is doing a glorious work for the ascendency of Islam."

*Al-Siratul-Mustaqeem* of Baghdad observed :

"The Muslims of the entire world have not been able to publish a single paper in any European language expounding the excellences of Islam. They have not been gifted with the ability to build a single mosque or mission in any European center. On the contrary, Qadian Ahmadies have built many mosques in Europe and America ; They have many missions in these centers and they issue many papers in English and other languages of Europe."

The *Akhir Daqiqa* of Damascus, said :

"Every-one knows that Ahmadies are propagating Islam in the whole world. Ahmadies are ever ready to talk on religious subjects and to remove doubts and misunderstandings."

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*Al-Fozia* of Oman observed :

"We feel it our duty to admit that Ahmadiyya Community missionaries work hard and with great courage and are making great efforts for the propagation of Islam. Their activities are tremendous in thinly populated parts of Africa and in Central Africa and in America."

Alhaj Abdul Wahab Al-askari of Baghdad said in the course of his "observations on the horizon of the East" :

"No doubt the future of Islam looks bright because of the activities of the Ahmadiyya Movement."

Ahmad Darwesh Zaqzaq of Servia said :

'I thank Allah that I see in this age a whole lot of champions who are determined to revive the Islamic Shariat and are supporting the faith brought by the Holy and blessed Prophet Muhammad."

## Deoband Challenged

A Deoband priest spoke disparagingly of the great Quranic treasures and pearls of truth that the Promised Messiah had doled out to a sceptic world. He made the remarks at the annual meeting the non-Ahmadies convened at Qadian. The Khalifatul Masih II invited all the top notches of Deoband to compete with him in commentary-writing and gave them the freedom to choose any passage of the Holy Book for the text. Deoband kept silent.

*All Muslim Parties Conference :*

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An all parties Muslim conference was held at Amritsar through the joint efforts of Nawab Ismail Khan, Maulana Muhammad Ali Jauhar, Maulana Shaukat Ali, Khalifa Shujaud-Din and Sayyed Ghulam Bhik Nairang.

The Khalifatul Masih II was invited to participate. He deputed a 7 man delegation to represent the Ahmadiyya Community and his own views. They were Sayyed Mir Muhammad Ishaq, Dr. Mufti Muhammad Sadiq, Khan Sahib Zulfiqar Ali Khan, Chaudhri Fateh Muhammad Sayal, Hafiz Roshan Ali, Chaudhri Zafrullah Khan and Sheikh Abdur Rahman Misri. The Khalifatul Masih II expressed the opinion that through co-operation with Government it would be possible to capture power much quicker than through a policy of non-co-operation. He advised that Muslim demands for adequate representation in elected bodies and Government Departments must be presented in very clear language and cogent terms so that the people of England be persuaded to sympathise with the demands of Indian Muslims. He further suggested that Muslims should turn to religious instruction and study Islam and teach Islam to their womenfolk

ud prepare literature on Islamic culture. He pointed out the necessity and wisdom of saving the younger generation of Muslims from western influences and proposed formation of Muslim chambers of commerce and a Muslim Board of Industres to interest Muslims in trade and commerce and in industry so that they could be economically independent. The proposals were highly appreciated and Ahmadi delegates were opted to select committees of the conference inspite of determined bitter public opposition from the Deoband divines and Amritsar priesthood.

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## The Indonesian Mission

Ahmadiyya movement was now on the upsurge in Indonesia. This great constellation of over 3000 islands sprawling across as many miles of the Pacific is peopled by almost one hundred million Muslims. There are now both large and small Ahmadiyya communities scattered over most of the big islands and are making big headway in the life of the new nation that won its independence in the late forties first from the Dutch and later from the Japanese.

The Ahmadiyya Movement sprang up in that great country quite as a chance happening Four Indonesian youngmen came to India in search of knowledge. They first went to Lucknow where they began to have instruction from a local professor. One day they saw him prostrating before a saint's grave. They were stunned. Totally disillusioned and dispirited they travelled to Lahore where they contacted the dissident Center. Here again they found little warmth. But they soon learnt that the Promised Messiah's family was not very popular in the Ahmadiyya Buildings, the Head office of the drop outs. They repaired to Qadian where they met Khalifatul Masih II who promised to make necessary arrangements for their education but advised them to learn Urdu as the first step in the direction.

As they became engrossed in the life and thrill that pervaded Qadian, thay joined the movement whole - heartedly

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and felt an overpowering wish to share their new experience with their families and friends back home. Through correspondence with their near relatives and close contacts they succeeded in sowing the seed fn many hearts in that great land. When the Khalifatul Masih II returned from Europe, the four Indonesian students gave him a welcome party and requested him to pay a visit to the Far East, to their distant land as he had to the West. The Khalifatul Masih II promised them a personal visit or if that were not possible a visit by a proxy.

The promise was made good in the year 1925 when he sent Maulvi Rahmat Ali to carry the message of the Promised Messiah to the land of Indonesia. Before his departure he gave him guide-lines that proved of immense value to the new missionary. The Khalifatul Masih II advised him to exchange ideas with the learned and those who arrogated learning to themselves in private, to start propagation step by step, to set up in all new communities local oragnizations, and to persuade converts to participate in projection work and to set a good personal example to reflect the spirit of Ahmadiyyat.

Maulvi Rahmat Ali landed in Indonesia in September, 1925, and set up his headquarters is Napak Tuan, in Sumatra. Within a short period of three months, God rewarded his efforts in the shape of a fair-sized community. In March he moved to Padang where he started a monthly publication and had interviews with the local press and intelligentsia and the elite of the town. He engaged in controversies with Christian missionaries who had established a stronghold in the country then known as the Netherland East Indies and was ruled by the Dutch. Even the Muslim divines turned against him when he gained more converts and obtained more public attention. Debates with Muslim Divines were forced upon him as his growing popularity caused grave concern among the priesthood. In a public controversy on the issue of the causes of the decline of Islam and what could revise its glories and on the issue *Christ's second coming in person*, the orthodox Muslim debators found themselves speechless

and even persecutions which subsequently became the order of the day, could not stem the tide that now advanced in favour of the Ahmadiyya approach bringing in fresh recruits to the Movement. Soon another Center with new faces and new resolve rose in Doko. So far the movement was limited to Sumatra.

In the year 1930 Abu Bakar Boganda Maharo, an Ahmadi trader, while touring the island on business, acquainted his contacts with the aims, objects and teachings of the Ahmadiyya community and had surprising success in the shape of eager hearts rushing to sign up for the Promised Messiah.

After a strenuous but successful four-year endeavour, Maulvi Rahmat Ali was recalled for a short period. He came back to Qadian in October 1929 with two leading Indonesian Ahmadies, Abu Bakar, president Ahmadiyya Movement Bandong, and Daming Datu Poote.

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Maulvi Rahmat Ali was again seconded to Indonesia in November 1930. Maulvi Muhammad Sadiq accompained him as missionary - designate for Sumatra. Maulvi Rahmat Ali proceeded to Java where he encountered many hardships but his labours were crowned with encouraging results. He succeeded in establishing missions in Chapo, Jakarta and Bangor.

In Sumatra the movement was forging ahead. There was a new community in Lahosokan which together with the Toptoam movement was subjected to severe persecution by the regional chief. But propagation through correspondence and publications grew apace and proved very fruitful. The Ahmadiyya movement was now a power to be reckoned with and both the Christian mission and Islamic priesthood opened cross-fire barrage against this rising force. Debates and dialogues became a lively and crowd-attracting feature of public life for quite some time in the big cities of Padang and Medan. The Press took deep interest and splashed in bold headlines the proceedings of fiery debates and at the end conceded open victory to Ahmadiyya spokesmen.

There was some bitterness generated in some circles but most people got well acquainted with the promise and content of the Ahmadiyya representation of Islam.

There was a vast field of opportunity now opened up before the Ahmadiyya workers who were reinforced with five new mssionaries in the course of a few years, Malik Aziz Ahmad Khan, Maulvi Abdul Wahid Samatri, Maulvi Abu Bakr Ayub Samatri, Sayyed Shah Muhammad and Muhammad Tayyab. Membership was now expanding. The hostile groups were too discouraged to take to the field openly. A Press was started to meet the growing demand for literature and publications. A mosque was built in Garot, Java, where Maulvi Rahmat Ali had encounters with Christian missionaries and Muslim adversaries and won public applause for exploding the pet Christian theory of vicarious atonement and incurred the displeasure of the Muslim divines for rebuttal of their ridiculons expecation of Islamic revival through a long-dead prophet of Israel. By now there were very strong Communities in Garot and Taskambaya too.

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# BOOKS ON ISLAM
## AND
# CONTEMPORARY RELIGIONS

1. **Holy Quran with English Translation and Commentary.**
2. **Ahmadiyyat or the True Islam *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 pp.**
3. **Invitation to Ahmadiyyat *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345 pp.**
4. **What is Ahmadiyyat *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 pp.**
5. **New World Order of Islam *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 pp.**
6. **The Christian Doctrine of Atonement *by* Dr. Mufti Muhammad Sadiq D.D.,S.S.P. (London)**
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